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Transboundary European Heritage - a Topic for UNESCO Associated Schools

Teaching Module: UNESCO's Mission for Peace and Education in a Changing World

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Transboundary European Heritage - a Topic for UNESCO Associated Schools

Teaching Module: UNESCO's Mission for Peace and Education in a Changing World

Part 1: Introduction to the content of the module

Introduction

The founding of UNESCO in 1945 was based on the international community's confrontation with the horrendous destruction following the Second World War. The insight "that war arises in the minds of men (and that) the defense of peace ... therefore ... must be anchored in the minds of men" (UNESCO Statutes) guided the international community in establishing the organization. Its goal was to initiate worldwide educational processes in order to promote democratic developments. After the horrors of the Second World War, it had become clear to the founding countries of UNESCO that an international organization with a concrete orientation towards the worldwide establishment of democracy and peace was needed, and that both could be achieved only through education, training, culture and science. The founders of



Fig 1: Rotterdam destroyed during WWII

UNESCO wanted to create an organization whose mission was to respect and dignify the rights of all people. Summarized in Article 1 of the UNESCO constitution (<http://www.unesco.org/new/unesco/about-us/who-we-are/history/constitution/>) this concerned rights such as:

- freedom of thought and its progress,
- free speech and free expression,
- equal access to education and training for all people worldwide and regardless of social, cultural, national or gender affiliation,
- the right of every single human being to search for his own truth and to find it,
- the guarantee for the free exchange of thoughts and knowledge,
- the acceptance and practice of a worldwide dialogue between cultures,
- the dissemination and maintenance of a globally accepted cultural diversity of people, irrespective of their national, geographical or ethnic origin.



Fig. 2: UNESCO Logo

UNESCO's constitution came into force on 4 November 1946, after it had been signed by 20 countries. Since then, 193 member countries have joined UNESCO. Many peace-building activities have been successfully carried out. But the international community has also had to acknowledge the failure of many efforts.

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Human Rights

Peace policy is based on the recognition of human rights but also on the formulation of obligations. The basic idea here is that such rights and duties, which are necessary to maintain or establish peace, must apply everywhere, regardless of who is exercising them. They exist within or outside an individual community, people or group. They are valid in national and international relations and in the international community as a whole. The recognition of human rights means that every person has the right to seek his or her own personal truth. And it is up to him or her whether or not this truth corresponds to local, regional or national traditions.



Fig. 3: Logo United Nations

In order to ensure that each person can search for his or her own truth in peace, there must be rules for all people and all nations to which they can adhere. The only instrument for



Fig. 4: Eleanor Roosevelt with the Universal Declaration of Human Rights

this is the "Universal Declaration of Human Rights". It was adopted by the United Nations (UN) in 1948 and formulates in 30 Articles how people should treat each other with dignity. For example, Article 1 states, All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should meet one another in a spirit of brotherhood. Article 2 defines the prohibition of discrimination and Article 3 the right to life and liberty. Article 7 specifies equality before the law and Article 12 the individual and personal freedom of the individual. Article 18 explains freedom of thought, conscience and religion and Article 19 freedom of expression. In Article 26 the right to education is formulated in three sections, and Article 27 pertains to the right of cultural expression. (<https://www.un.org/en/universal-declaration-human-rights/>)

Although the Universal Declaration of Human Rights is not a legally binding contract, it has, nevertheless, triggered an international understanding of the rights and obligations of people for achieving and maintaining peace in the world. At the same time, its adoption introduced a concept of education and culture, which enables the implementation of UNESCO's goals concerning peace. In virtue of the value system, which underlies human rights, people can live together peacefully, only if they recognize that there are many cultures, traditions, life styles and life expressions in the world; that there is cultural diversity. All these cultures, traditions, life styles and life expressions are valuable. Accordingly, they all must be respected and appreciated.

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Lévi- Strauss and the cultural concept of UNESCO



Fig. 5: Claude Lévi- Strauss (2005)

The appreciation of diversity can also be demonstrated by the innovative concepts of culture and cultural development in the founding ideas of UNESCO. These were essentially based on the concept of humanity as defined by Claude Lévi-Strauss, based in turn on a dynamic understanding of culture, which sees cultural development as a formative force, a force that should bring forth the spirit and freedom of people.

The aim was to establish intellectual progress as a model of development, freedom of opinion and the press as a human right, and education and culture as a fundamental

human right. Education as a fundamental right should be enforced worldwide. The values themselves should be included in the education plans of the countries. The declared aim was also to promote education in this humanitarian sense, irrespective of race, gender, language and religion. (Lévi-Strauss, 1973, 363 ff. translation from German into English)

“The true contribution of a culture consists, not in the list of inventions which it has personally produced, but in its difference from others. The sense of gratitude and respect which each single member of a given culture can and should feel towards all others can only be based on the conviction that the other cultures differ from his own in countless ways”. (Extract from "Race and Culture", published in Unesco's International Social Science Journal, Vol.XXIII, No. 4, 1971). In other words, according to Lévi-Strauss, each culture has its own characteristics that distinguish it from other cultures. It is precisely these particularities of cultures that constitute the uniqueness of our world.

This text by Lévi-Strauss made the world sit up and take notice. Even after 70 years, it has lost neither any of its relevance nor any of its lasting explosive power. It is more important today than ever to refer to this text, because it is a text that names, analyses and refutes the spiritual roots underlying fascism, racism or anti-Semitism. It is a text which therefore not only rejects all racist concepts of culture, but which has also dealt with their inherent explanatory arguments. At the same time, it is a text that contradicts all evolutionist and all modernist concepts of culture and cultural development and thus explicitly substantiates the democratic understanding of culture based on cultural diversity, as propagated by UNESCO, and is scientifically justified. In this understanding of culture, there are no better or worse developed cultures. This means that there are also no cultural rankings based, for example, on technical or economic development.

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Indeed, culture in its worldwide diversity is a formative force for human development. Through its many expressions in the form of traditions and ways of life, culture can promote the spirit and freedom of people and ensure the peaceful coexistence of peoples. The acceptance of the diversity of the world's cultures was the goal set by UNESCO when it was founded. Since then, it has tried to convey this through education of all kinds. This means that education and culture are fundamental human rights that must be implemented worldwide, regardless of race, gender, language or religion, because only in this way can peaceful coexistence be ensured in the world.



Fig. 6: Kimjang, South Korea



Fig. 7: Ainu Dance, Japan



Fig. 8: Yoga, India

Global Social Developments and International Conflicts

This humanistic understanding of how to deal with each other changed successively during the 1950s and 1960s. The colonies in Africa and Asia freed themselves from their cultural, political, economic and military dependence on Europe and built their own societies, including the value systems that shaped them. In Latin America, too, new definitions of values became necessary. In addition to human rights and those relating to education and culture, economic development was now at the centre of social developments.

At that time, the aim was to achieve freedom in the context of material survival in daily life. The reason for this was obvious. Colonialism had left behind deficient and exploitative structures in the societies, so that material conditions worth living in first had to be created. It became a question of reconciling freedom and economic development.

Over the years, this unstoppable economic, scientific and technological pressure on developing countries has grown steadily. They had fought for and won political independence. However, as a segment of the world market exploited to supply the industrialized countries with raw materials of every kind, their economic and technological dependence had become all the greater. Economic development played an increasingly important role. Cultural diversity, equal rights and education had to be reconciled with these economic developments.

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Fig. 9: Churchill, Truman and Stalin at the Potsdam conference (1945)

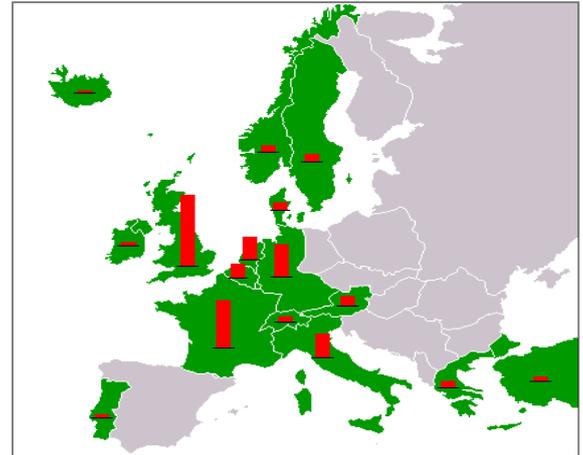


Fig. 10: Distribution of Marshall Plan financial aid

In addition to the social changes, UNESCO had to deal with another challenge. Although the acceptance of human rights and cultural rights improved worldwide in the 1950s and 1960s, the growth of political conflicts, however, could not be prevented. Despite all UNESCO policies, the political conflicts of those years were at least as sustained as the efforts for peace. Already in the 1940s Stalin and Hitler had divided Eastern Europe between their two counties. After the end of the Second World War, the Soviet Union continued to exercise control over the countries of Eastern Europe. With the Marshall Plan, the American President Truman simultaneously extended US influence over Western Europe after the Second World War.

These power interests contributed significantly to the emergence of the Cold War between 1947 and 1989, in which the world was divided into two political blocs – the Western and the Eastern blocs. Both political blocs pursued their respective economic and social interests, which were fundamentally contradictory on the basis of the capitalist and socialist models of society that shaped them. The further development of societies in both systems envisaged a technical, economic and scientific development for society as a whole, albeit with contradictory justifications and implementations. The peaceful coexistence of the people, their societies and cultures was one of the formulated goals, but here too the implementation of these goals was contradictory. Germany divided between 1945 and 1989, was an especially stark example of these political opposites in the second half of the 20th century.



Fig. 11: View of the border strip on the Berlin Wall (1986)

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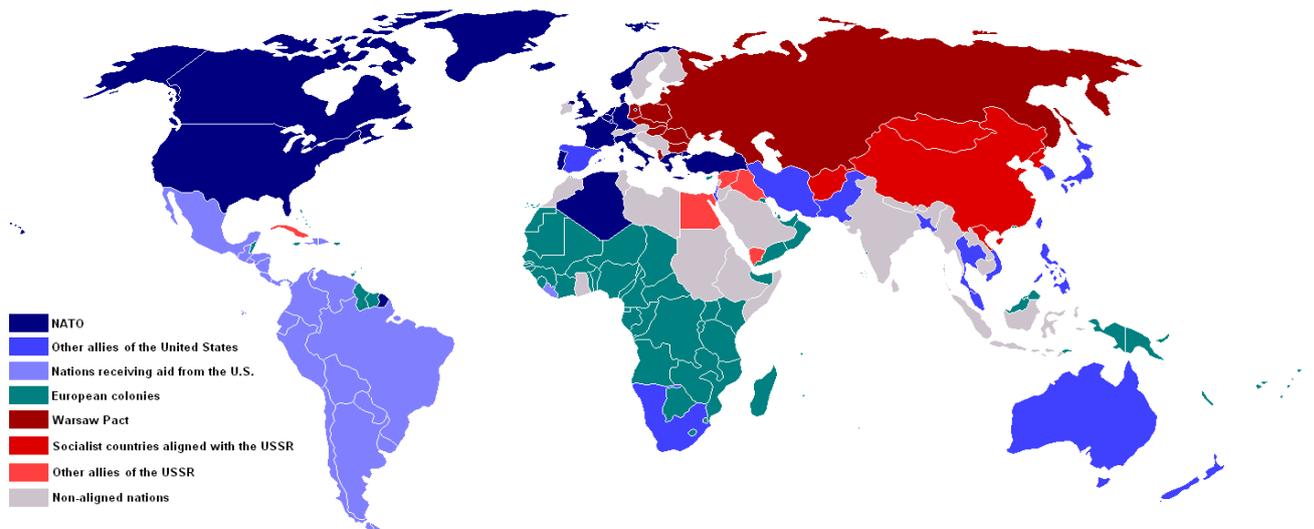


Fig. 12: Cold War Map (1959)

International Cooperation

This division of the world into the so-called Eastern and Western blocs was already opposed by the so-called Non-Aligned Movement at the beginning of the 1960s. Initiated by Jawaharlal Nehru, India; Josip Broz Tito, Yugoslavia; Sukarno, Indonesia; Gamal Abdel Nasser, Egypt and Kwame Nkrumah, Ghana, this group formed the first relevant network that tried to balance the unbalanced economic and political distribution of power. It was also able to create political synergies between the ideologies of the blocs.



Fig. 13: f.l.t.r. Jawaharlal Nehru, India; Josip Broz Tito, Yugoslavia; Sukarno, Indonesia; Gamal Abdel Nasser, Egypt and Kwame Nkrumah, Ghana

The "Non-Aligned Movement" managed to develop its own identity in the course of the 1960s and 1970s and was thus able to mobilize many members from African and Asian countries in the former colonies as well. The "Non-Aligned Movement" also changed the constellations of forces in the United Nations organizations. They fought for a new world economic order in which autonomy increasingly became an economic issue as well.

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In Europe, too, a rapprochement between the two political blocs took place in the 1960s and 1970s. Representative of this process of initiating peace and reconciliation policy was, not least, the kneeling of German Chancellor Willy Brandt in Warsaw on 7 December 1970. This prostration took place immediately before the signing of the Warsaw Pact between Germany and Poland and is still regarded today as an emphatic plea for forgiveness for the crimes of the Second World War.

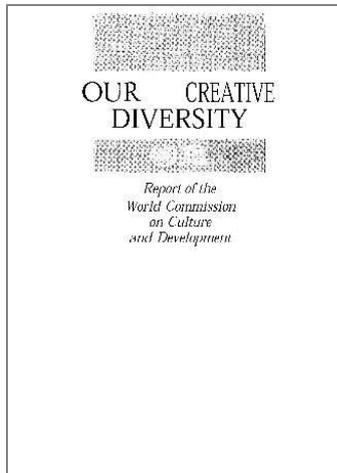


Fig. 14: Cover „Our Creative Diversity“

One of the most significant initiatives taken by the international community in the 1960s and 1970s was the adoption of the World Heritage Convention in 1972. The Convention was instigated by the potential destruction of the temples of Abu Simbel through the construction of the Aswan Dam and, had for the first time, made the international community aware of the importance of their heritage for themselves and their children. The Convention gave political recognition to this importance by stipulating that the human cultural and natural heritage is important for all people and must therefore be protected worldwide in the interests of peace in the world.

Summary: Challenges and Achievements of UNESCO

In summary, the years following the founding of UNESCO were marked by two developments. On the one hand, many successful examples of cooperation between peoples and peace policy could be realized. On the other hand, a new economic understanding of human freedom and development developed, which only partially corresponded to the understanding set out by Lévi-Strauss. Cultural diversity, education and human rights were more and more placed in the context of economic and technological developments and thus made to serve these developments.

In 1994, UNESCO Secretary-General Pérez de Cuellar and many others made a new attempt to adapt UNESCO's peace and education mission to the changing world. They developed new concepts for a coexistence of people. The concepts were published in the document "Our Creative Diversity."

This document formed the basis for the adoption of further important UNESCO conventions and programs, for example, the Convention on the Protection of the Intangible Heritage of Humanity adopted in October 2003 and the Convention on the Protection of Cultural Diversity in October 2005. Both documents, like UNESCO's founding documents, aim at the recognition of the importance of cultural diversity, peace and education.

Outlook

In 2005 UNESCO celebrated its 60th anniversary. Claude Lévi-Strauss held the peace speech. In his speech, he pointed out the basic requirements for the work of UNESCO. He made it clear that education and culture are fundamental factors for all human development. Accordingly, education and culture must be taken into account in every form of cultural work. His conclusion about the success of UNESCO's peace work through education and culture is divided: Much has been achieved. Even more needs to be done.

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In particular, peace in the world has only been partially achieved. Education as a fundamental right for all people has also only been partially achieved. Large sections of the population, particularly in developing countries, are still a long way from free and reasonably regulated access to education. This applies to education and training processes, but also to the dissemination of culture. The unequal distribution of access to culture and education in the world is not only reflected in the spread of schools and universities in poor and rich countries, but also can be seen in the unequal Internet access.

A statistic of the International Telecommunication Union from 2019 shows that, at that time, only about 54 percent of mankind had access to the Internet and thus to global information. 77 of the population in North America and 83 percent of the population in Europe had access to the Internet. In African countries only 29 percent of the population had access to the Internet (ITU 2019).

Global, free communication across borders is therefore an achievement of the industrialized countries. In many African, Arab, Asian or Latin American countries, access to information and thus to modern networks for education, communication and culture is largely a wish rather than a reality.

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Figures

Fig. 1: Rotterdam destroyed during WWII. Source:

<https://www.goodfreephotos.com/netherlands/rotterdam/rotterdam-after-bombing-of-ww2-in-the-netherlands.jpg.php> (public domain)

Fig. 2: UNESCO Logo. Source: https://en.wikipedia.org/wiki/File:UNESCO_logo_English.svg

Fig. 3: Logo United Nations. Source: https://de.wikipedia.org/wiki/Datei:Logo_of_the_United_Nations.png

Fig. 4: Eleanor Roosevelt with the Universal Declaration of Human Rights. Source:

https://commons.wikimedia.org/wiki/File:Eleanor_Roosevelt_and_Human_Rights_Declaration.jpg (public domain).

Fig. 5: Portrait von Claude Lévi-Strauss (2005). Source: https://commons.wikimedia.org/wiki/File:Levi-strauss_260.jpg (CC BY 3.0).

Fig. 6: Kinjang, South Korea. Source: USAG- Humphreys <https://www.flickr.com/photos/usaghumphreys/8245475181/> (CC BY 2.0).

Fig. 7: Ainu Dance, Japan. Source: cactusbeetroot <https://www.flickr.com/photos/cactusbeetroot/5142077149/> (CC BY-NC 2.0).

Fig. 8: Yoga, India. Source: Diamond Mountain <https://www.flickr.com/photos/diamondmountain/6870801/> (CC BY 2.0).

Fig. 9: Churchill, Truman and Stalin at the Potsdam conference (1945). Source:

https://commons.wikimedia.org/wiki/File:Churchill_Truman_y_Stalin_en_la_Conferencia_de_Potsdam_23-07-1945_-_BU_009195.jpg (Public Domain).

Fig. 10: Distribution of Marshall Plan financial aid. Source:

https://commons.wikimedia.org/wiki/File:Marshall_Plan.png (CC BY-SA 3.0).

Fig. 11: View of the border strip on the Berlin Wall (1986). Source:

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Fig. 12: Cold War Map (1959). Source: https://commons.wikimedia.org/wiki/File:Cold_War_Map_1959.png (CC BY-SA 3.0).

Fig. 13: Jawaharlal Nehru. Source: <https://commons.wikimedia.org/wiki/File:Jnehr.jpg> (public domain).

Fig. 13: Josip Broz Tito. Source: https://commons.wikimedia.org/wiki/File:Josip_Broz_Tito_uniform_portrait.jpg (public domain).

Fig. 13: Sukarno. Source: https://commons.wikimedia.org/wiki/File:Presiden_Sukarno.jpg (public domain).

Fig. 13: Gamal Abdel Nasser. Source: [https://commons.wikimedia.org/wiki/File:Gamal_Abel_Nasser_\(c._1960s\).jpg](https://commons.wikimedia.org/wiki/File:Gamal_Abel_Nasser_(c._1960s).jpg) (public domain).

Fig. 13: Kwame Nkrumah. Source: https://commons.wikimedia.org/wiki/File:Kwame_Nkrumah_1961-03-08.jpg (public domain).

Fig. 14: Cover „Our Creative Diversity“. Source: <https://unesdoc.unesco.org/ark:/48223/pf0000101651>.

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Part 2: Worksheet for the module

„ UNESCO's Mission for Peace and Education in a Changing World“

Preliminary remark on the structure: Three teaching units are presented on the following topics:

1. UNESCO's peace and education mandate in its constitution
2. Human rights as the basis for peaceful coexistence
3. UNESCO's concept of culture

For each teaching unit, the learning objective, the competencies to be acquired and the methods used are explained and two teaching tasks are presented as examples. Quotes from historical sources are highlighted in green. There are also information texts for students. These are excerpts from the thematic introduction. They are highlighted in blue. In order to make them understandable for students, they have been shortened and the language has been slightly adapted.

1. UNESCO's peace and education mandate in its constitution

Objective: The students should understand why UNESCO has been found and what are its goals by studying the preamble and Article 1 of the UNESCO's constitution. They should be able to express the tasks and goals of UNESCO in their own words.

Core competencies:

- Apply knowledge of the historical context of the foundation of UNESCO
- Understand the work and functioning of UNESCO as an international organization
- Analyze the UNESCO constitution as a source and reproduce it in own words

Methods:

apply knowledge
source work

Task 1: The teacher writes the quote "“since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed” with the associated source *Preamble to the UNESCO Constitution (1945)* on the board. The students should now reflect together on what this quote means. Why is it at the beginning of the constitution? Why was it important to construct the defences of peace in people's minds and how could it be achieved? Based on the actual name of UNESCO - United Nations Educational, Scientific and Cultural Organization – they should draw conclusions for UNESCO's areas of responsibility. But they should also put themselves in the historical context: After the Second World War, representatives from 20 different countries signed the constitution: Egypt, Australia, Brazil, China, Denmark, Dominican Republic, France, Greece, Great Britain, India, Canada, Lebanon , Mexico, New Zealand, Norway, Saudi Arabia, South Africa, Czech Republic, Turkey and the United States. They wrote the above quotation at the beginning of the constitution which is till today UNESCO's guiding principle and mission.

Task 2: The states provided a preamble to the constitution. A preamble is an introduction to a contract or constitution, in which the contracting parties record their beliefs, motives and goals. In the preamble to the

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UNESCO constitution, the state parties accordingly formulated their basic intentions and motives. The articles following the preamble then define how these goals should be implemented. In order to understand the goals and founding motives of UNESCO, the students should read the preamble to the UNESCO constitution and Article 1 (purposes and function). In a few short sentences, they shall summarize the goals and tasks of UNESCO in their own words and thus develop an understanding of the goals and tasks of UNESCO.

Excerpt of the Constitution of UNESCO, Signed on 16 November 1945

Source: UNESCO, URL: http://portal.unesco.org/en/ev.php-URL_ID=15244&URL_DO=DO_TOPIC&URL_SECTION=201.html

The Governments of the States Parties to this Constitution on behalf of their peoples declare:

That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed;

That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war;

That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races;

That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern;

That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.

For these reasons, the States Parties to this Constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge, are agreed and determined to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives;

In consequence whereof they do hereby create the United Nations Educational, Scientific and Cultural Organization for the purpose of advancing, through the educational and scientific and cultural relations of the peoples of the world, the objectives of international peace and of the common welfare of mankind for which the United Nations Organization was established and which its Charter proclaims.

Article I: Purposes and functions

1. The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations.

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2. To realize this purpose the Organization will:

(a) Collaborate in the work of advancing the mutual knowledge and understanding of peoples, through all means of mass communication and to that end recommend such international agreements as may be necessary to promote the free flow of ideas by word and image;

(b) Give fresh impulse to popular education and to the spread of culture:

By collaborating with Members, at their request, in the development of educational activities;

By instituting collaboration among the nations to advance the ideal of equality of educational opportunity without regard to race, sex or any distinctions, economic or social;

By suggesting educational methods best suited to prepare the children of the world for the responsibilities of freedom;

(c) Maintain, increase and diffuse knowledge:

By assuring the conservation and protection of the world's inheritance of books, works of art and monuments of history and science, and recommending to the nations concerned the necessary international conventions;

By encouraging cooperation among the nations in all branches of intellectual activity, including the international exchange of persons active in the fields of education, science and culture and the exchange of publications, objects of artistic and scientific interest and other materials of information;

By initiating methods of international cooperation calculated to give the people of all countries access to the printed and published materials produced by any of them.

3. With a view to preserving the independence, integrity and fruitful diversity of the cultures and educational systems of the States Members of the Organization, the Organization is prohibited from intervening in matters which are essentially within their domestic jurisdiction.

2. Human rights as the basis for peaceful coexistence

Objective: The students should get to know the Universal Declaration of Human Rights and understand its meaning. They then deal with the question of if and how "culture" is mentioned in the human rights declaration and what this means for the work of UNESCO.

Core competencies:

- Acquire knowledge about human rights and communicate them
- Develop an understanding of the term culture

Methods:

- apply knowledge
- source work

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Task 1: The students read the information text (excerpt from the thematic introduction) and the human rights declaration. Each student is then assigned one of the 30 articles. In a few sentences, they should explain the article to their classmates and find an example to explain its meaning.

Task 2: Human rights are an important basis for the work of UNESCO and its goal of achieving peace. The human rights declaration lays the foundation for the conception that all cultures are valuable and their recognition and appreciation is the basis for living in peace with one another. Where and how is culture anchored in human rights? The students should come together in groups and find articles together that show the understanding of culture on which human rights are based. They should ask themselves the following question: Do human rights recognize only one culture or the diversity of cultures as valuable?

Human Rights

Peace policy is based on the recognition of human rights but also on the formulation of obligations. The basic idea here is that such rights and duties, which are necessary to maintain or establish peace, must apply everywhere, regardless of who is exercising them. They exist within or outside an individual community, people or group. They are valid in national and international relations and in the international community as a whole. The recognition of human rights means that every person has the right to seek his or her own personal truth. And it is up to him or her whether or not this truth corresponds to local, regional or national traditions.



Fig. 3: Logo United Nations

In order to ensure that each person can search for his or her own truth in peace, there must be rules for all people and all nations to which they can adhere. The only instrument for this is the "Universal Declaration of Human Rights". It was adopted by the United Nations (UN) in 1948 and formulates in 30 Articles how people should treat each other with dignity. For example, Article 1 states, All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should meet one another in a spirit of brotherhood. Article 2 defines the prohibition of discrimination and Article 3 the right to life and liberty. Article 7 specifies equality before the law and Article 12 the individual and personal freedom of the individual. Article 18 explains freedom of thought, conscience and religion and Article 19



Fig. 4: Eleanor Roosevelt with the Universal Declaration of Human

freedom of expression. In Article 26 the right to education is formulated in three sections, and Article 27 pertains to the right of cultural expression. (<https://www.un.org/en/universal-declaration-human-rights/>)

Although the Universal Declaration of Human Rights is not a legally binding contract, it has, nevertheless, triggered an international understanding of the rights and obligations of people for achieving and maintaining peace in the world. At the same time, its adoption introduced a concept of education and culture, which enables the implementation of UNESCO's goals concerning peace. In virtue of the value system, which underlies human rights, people can live together peace-

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fully, only if they recognize that there are many cultures, traditions, life styles and life expressions in the world; that there is cultural diversity. All these cultures, traditions, life styles and life expressions are valuable. Accordingly, they all must be respected and appreciated.

Universal Declaration of Human Rights

Source: United Nations, URL: https://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people, Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law, Whereas it is essential to promote the development of friendly relations between nations, Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom, Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms, Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge, Now, therefore, The General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3: Everyone has the right to life, liberty and security of person.

Article 4: No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Everyone has the right to recognition everywhere as a person before the law.

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Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9: No one shall be subjected to arbitrary arrest, detention or exile.

Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11:

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12: No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13:

(1) Everyone has the right to freedom of movement and residence within the borders of each State. (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14:

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15:

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16:

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17:

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

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Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20:

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

Article 21:

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right to equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22: Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23:

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24: Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25:

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26:

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

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Article 27:

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29:

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
- (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

3. UNESCO's concept of culture

Objective: The students get to know UNESCO's concept of culture. The recognition and appreciation of cultural diversity by the students is promoted.

Core Competencies:

- Acquire knowledge about culture and cultural diversity
- Recognize and appreciate cultural diversity

Methods:

discussion and argumentation in a group

Task 1: The students read the information text (excerpt from the thematic introduction). Together with the teacher, they discuss the concept of culture described by Claude Lévi-Strauss. They should answer the following questions: What distinguishes cultures? How should cultures deal with each other?

Task 2: They should then take a position on the following statements and refute them in their own words. In their reasoning, they should refer to the quote from Lévi-Strauss:

Cultures are valuable if they produce a lot.

There are better and poorly developed cultures.

Cultural diversity is a major reason for conflicts in the world.

Cultures that are "different" endanger me and my culture.

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UNESCO's goal is to reach the acceptance of the world's cultures by all people. This goal is based on the insight that a variety of cultures exist in the world, all of which should be equally respected and valued. In his text "Race", the cultural scientist and founding father of the cultural concept of UNESCO Claude Lévi-Strauss wrote in 1971:

“The true contribution of a culture consists, not in the list of inventions which it has personally produced, but in its difference from others. The sense of gratitude and respect which each single member of a given culture can and should feel towards all others can only be based on the conviction that the other cultures differ from his own in countless ways”. (Extract from "Race and Culture", published in Unesco's International Social Science Journal, Vol.XXIII, No. 4, 1971). In other words, according to Levi-Strauss, each culture has its own characteristics that distinguish it from other cultures. It is precisely these particularities of cultures that constitute the uniqueness of our world.

This text by Lévi-Strauss made the world sit up and take notice. Even after 70 years, it has lost neither any of its relevance nor any of its lasting explosive power. It is more important today than ever to refer to this text, because it is a text that names, analyses and refutes the spiritual roots underlying fascism, racism or anti-Semitism. It is a text which therefore not only rejects all racist concepts of culture, but which has also



Fig. 6: Kimjang, South Korea



Fig. 7: Ainu Dance, Japan



Fig. 8: Yoga, India

dealt with their inherent explanatory arguments. At the same time, it is a text that explicitly substantiates the democratic understanding of culture based on cultural diversity, as propagated by UNESCO, and is scientifically justified. In this understanding of culture, there are no better or worse developed cultures. This means that there are also no cultural rankings based, for example, on technical or economic development.

Indeed, culture in its worldwide diversity is a formative force for human development. Through its many expressions in the form of traditions and ways of life, culture can promote the spirit and freedom of people and ensure the peaceful coexistence of peoples. The acceptance of the diversity of the world's cultures was the goal set by UNESCO when it was founded. Since then, it has tried to convey this through education of all kinds. This means that education and culture are fundamental human rights that must be implemented worldwide, regardless of race, gender, language or religion, because only in this way can peaceful coexistence be ensured in the world.